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xxxviii, 433-449. — **Wilde** (W. C.) Notes on thief-lore. J. Am. Folk-Lore, Bost. & N. Y., 1890, iii, 303-310. — **Williams** (J.) Hereditary deafness; a study. Science, N. Y., 1891, xvii, 76. — **Witmer** (A. H.) Insanity in the colored race in the United States. 'Alienist & Neurol., St. Louis, 1891, xii, 19-30. — **Woodruff** (C. E.) Diseases of Northern California Indians. Med. Rec., N. Y., 1891, xxxix, 104-106. — **Wortman** (J. L.) The negro's anthropological position. Anadolian Mag., Wash.; 1891, i, 48-52.

BOOK NOTICES.

The American Race: A linguistic classification and ethnographic description of the native tribes of North and South America. By Daniel G. Brinton, A. M., M. D., New York, 1891. N. D. C. Hodges. 392 p., 12 mo.

Dr. Brinton has just published another volume, without doubt the most useful of all his works to the general student. It follows hard upon his "Races and Peoples," and is indeed an expansion of the ninth lecture of that series. The two volumes, taken together, furnish a general discussion of ethnology, involving thirty years of close study, all of which finds its climax in these pages.

The author exalts language above all of her criteria for separating the members of the American race, and in the employment of language grammatical structure is theoretically ranked superior to lexical elements as a classific concept. He confesses, however, that we are poorly off in our knowledge of grammar. It is also likely that the tendency of late years has been to underestimate the significance of mere lexical analogies. The vocabulary, after all, must be our main stand-by in such an undertaking.

Dr. Brinton does not agree with the Bureau of Ethnology in using the final syllable *an* to denote stocks; but from other points of view than language we like that device. We have frequent occasion to discriminate tribal organization or kinship from the tongue. In that case it is very convenient to have a definite syllable. Dr. Brinton is right about Siouan, nevertheless, which should be Dakotan or some other significant word.

The work is especially valuable in the great mass of information concerning the American tribes south of the United States. The

author's plan is to divide the whole western continent into groups, as follows:—North American Tribes: I. The North Atlantic group; II. The North Pacific group; III. The Central group, including the West Indies and Central America. South American Tribes: I. The South Pacific group; II. The South Atlantic group.

Each group is located, its main divisions are described succinctly, and at the close of the textual part the linguistic stock is tabulated by tribes in alphabetical order with a brief account of their location.

The best authorities and the latest are quoted and much original matter is added by Dr. Brinton himself.

To college professors and students commencing the study of ethnology, to cultured persons who have not the means or time to wade through tens of thousands of original documents in many tongues, Dr. Brinton's *American Race* will be a literary blessing.

O. T. MASON.

The Delight Makers, by Adolf F. Bandelier. New York: Dodd, Mead & Co., 1890, pp. iv-490, 12 mo.

This book is a successful attempt to revive the life and memory of some New Mexican pueblo tribes, and to depict their customs to cultivated readers of the present day. The scene is laid in the narrow valley of the Rito de los Frijoles, a small tributary of the Rio Grande, in northern New Mexico, the chief actors in the story being the inhabitants of that secluded place, who are the ancestors of the Cochiti pueblo of Kéra Indians, a short distance west of Santa Fé. The time of the story is the fifteenth century of our era, and as the author avers, the race, language, and customs of these Indians have undergone but slight changes since then. The lodges, dresses and oriental attire, the wooings and weddings, the education of the children, the hunting and agricultural pursuits of the Tyuonyi gorge people will prove highly interesting, not only on account of the novelty of the subject, but because of the fidelity with which the story is told—fidelity which is the result of deep and profound studies. The system of the clans or gentes in all the pueblos of New Mexico is based on the authority of the mother. Men are compelled to marry outside of their clans, and their natural confidants are not their wives, still less their children, but their clan-brothers and clan-sisters. After the mother's death the children are not cared for by the father, but by the mother's clan-relatives. Among the Cochiti there are at least thirteen clans, all